

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 233.

The Principles of Nature.

COMMUNICATION FROM DR. HARE.

IN REPLY TO STRICTURES ON HIS ANSWER TO F. J. B., ENTITLED "DR. HARE'S QUARREL WITH THE BIBLE," PUBLISHED ON THE 27TH ULTIMO*

Does every person who objects to idolatry quarrel with the idol? In exposing the absurdity of the heathen mythology, would the author of the exposure quarrel with the idols by which the heathen gods were personated?

Because I conceive it extremely preposterous to suppose that an omnipotent, omniscient and prescient Deity would expose his creatures Adam and Eve to trial, when knowing what they were *before* the ordeal, as well as he could *after* it had taken place, do I quarrel with the Bible?

It is alleged that "Dr. Hare's god is not a universal being," in direct opposition to the fact that it is expressly because I consider him as a universal being that I urged it incredible that he ever selected any people in this comparatively minute planet as the especial objects of his partiality. This will appear from the following quotations from my work:

¶ 1339. In order to form an idea of the Deity, we must consider the extent of the universe over which he rules, and the magnificence and multiplicity of the bodies which it comprises. Alpha Centauri, a star of the Centaur, a constellation in the southern hemisphere, is the nearest of the fixed stars; it nevertheless is nearly twenty thousand million of miles from the earth. Light, flying at the rate of two hundred thousand miles in a second, to come from that star, would take three years and three months to reach the earth.

¶ 1340. A star in the constellation of the Swan, known as "61 Cygni," is another among the few whose distance is sufficiently small to allow it to be measured. This is nearly three times as far as Alpha Centauri; so that it would take light nine years to come from "61 Cygni" to the earth. This star appears single to the naked eye, but, seen through a telescope, appears like two stars, which according to Mitchell, are six thousand millions of miles apart.

¶ 1341. But the stars which enter into the nebulae of Orion are so remote, that light, to come from one of them, would require ninety-two thousand years. Suppose an imaginary right line to be extended from a star in Orion so as to pass the center of this planet, and to meet a star on the other side as remote as that first mentioned; of course, the distance being doubled, it would require light twice the time to perceive it, or one hundred and eighty-four thousand years. Suppose a spherical space of which that line forms a diameter, or we may suppose a larger sphere, including all the nebulae visible by the Rosse telescope. It is estimated that there are in all not less than one hundred millions of stars visible with the aid of that magnificent instrument, each of which is a sun with its planets; so that we have reason to suppose that there are an hundred millions of solar systems. Some of the suns are, like Sirius, estimated to give sixty-three times as much light as our sun emits. Our planet is to Jupiter as one to twelve hundred; to Saturn as one to one thousand; to the sun, as one to one million four hundred thousand. It is hardly to be seen by the naked eye from Jupiter, and would be invisible to any human eye situated upon any planet more remote than Jupiter. To the whole of the sidereal creation, it is as a globule of water in the ocean, and the inhabitants are as animalcules in that globule.

¶ 1342. Having thus prepared his mind with a proper conception of the vastness of the attributes of the Deity, and the degree of the com-

parative importance of the human race in the divine mind as it surveys the whole creation, let the reader take up the book of Genesis, and compare the impressions which that alleged word of God would convey with those which the preceding facts and considerations would induce.

¶ 1312. Said one among the most amiable of my clerical friends to me, when I adverted to the improbability that the Deity of this almost infinite universe would select a few human animalcules in Judea as his especial favorites: "Dr. Hare, you must not expect me to sit by patiently, and see the pillars of my profession assailed." I am sorry, said I, if I have said anything to give you pain. "How would you like the pillars of your science to be attacked?" I would defend them, not endeavor to silence the assailant! But all criticisms which lead to the cure of errors only benefit a science founded on truth.

From the last paragraph quoted, it must appear that I displeased a clerical friend, by urging the universality of the Creator to be so conspicuous as to render incredible any especial concentration of his favor upon any one people in this impalpable little planet. Is it not, on the part of this assailant, a remarkable instance of blundering injustice, that the very want of universality should be falsely ascribed to the god of my theology, which actually belongs to the Deity, of which his defense of Scripture involves the existence?

How can there be a narrower idea of God than that which represents him as the especial patron of some herds of blood-thirsty, covetous barbarians, who made use of their pretended intercourse with him through their leader Moses, to obtain a pretense for seizing all the land between the Nile and Euphrates, and plundering and extirpating ten enumerated nations? This god, intending his most favored creatures to be worldly-minded, did not hold up to them any prospect of a future existence beyond the grave, but taught them to direct their attention to the sanguinary conquest of a promised land.

This scriptural Deity is made to *wax hot in his wrath that he may consume his creatures* for worshiping idols, when by a *fiat*, through alleged omnipotency, he could have removed from their minds the honest error in which their idolatry originated.

Was not the universality of my ideas of the Deity shown in the following verses:

Did not that thought from heaven proceed,
Awarding God's mercy to every creed,
However pagan—howe'er untrue,
If meant to give the Creator his due?
May not devotion to God be shown,
Whether through Christ or Mahomet known,
Whether men die in holy war,
Or kneel to be crushed by Juggernaut's car?

What is meant by a *January Moses* and a *July Messiah*, (*alias* orthodox Son of God.) I am unable to understand. It is either above or below my comprehension.

The Bible at one era making God order Saul, through Samuel, to massacre a whole people for a wrong done three hundred years before; at another era enjoining the most humble submission to blows or robbery—it is not inferred that the book is wrong, but that God is mutable.

Arrogating the *mutability* of God, I am presumptuously de-

nounced for not concurring in this, to me, absurd arragation. This writer, like other Bible idolaters, would make a god to suit a fabulous revelation, instead of forming an idea of an universal god first, such as Newton and Seneca describe, and then reject any revelation which conflicts with inferences derived from the library of the Universe, instead of a book made by fallible men.

The argument, that because men die by various causes, God may authorize them to assassinate, massacre, ravish, deceive, and cheat, would serve as a defense for Mahomet no less than Moses; but Spiritualists do not consider that the death of men is the result of a special Providence. They infer that God acts only by general laws, and that when these laws do not in some cases fulfill the design of their author, it is simply because his power is not commensurate with his will. They assume

"That any result must obtain,

Which power unites with will to gain."

Of course, had God the power as well as the will to prevent or cure all misery, all sin, these evils would not exist. But the nature of his powers are such that results can only be attained slowly, and by those indirect means to which resort is had.

Can anything be more absurd than to suppose an absolutely omnipotent and all-good being quiescently witnessing that which his benevolence would wish to prevent? The usual reply to any remark of this nature is, that the evil is resorted to as the means of good; but if evil means are resorted to in preference to good, it implies a want of will or power.

The Deity being thus constituted, it is inconceivable that he should add to the inevitable miseries of his creatures by authorizing one portion to plunder and murder another. Admitting that the Jews had obtained any superior religious knowledge, could anything be more unpaternal than to authorize them on this account to extirpate their neighbors, and take their lands? But the Jews were inferior to their neighbors in the only religious knowledge which is of any importance. They were not like the Persians, informed of the immortality of their souls.

I refer to a communication to the *New England Spiritualist* (of the 4th of October) for a continuation of my reply to the false charge of prejudice, for the exposition of Jewish immorality, as well as to my essays in the *TELEGRAPH* for July 19, August 2d and 9th.

It is utterly out of my power to conceive on what the predilection of God for the Israelites could be founded. To me it appears as one of the most unjustifiable and preposterous pretensions ever advanced by any people.

How vastly preferable to the Jewish ideas of the Deity are those of the heathen Seneca, as expressed in this quotation:

"Our kind Father begins to bestow benefits on us before we are capable of perceiving our obligations to him, and continues to bestow them even when we are ungrateful. Like a good parent who smiles at the follies of the children, God does not cease to confer his benefits on those who deny his existence, but with an equal eye regards all nations, and uses his power only to bless."

See my work, ¶ 1224.

* See *TELEGRAPH* of July 19th, August 2.

How superior is this representation to that of Moses, who describes God as so incensed against the worshippers of the golden calf, as to say, "Let me war hot in my wrath that I may consume them."*

The statements of this writer respecting me are for the most part unfair, if not quite false, as the reader will perceive on recurrence to my essays. I presume he would say with St. Paul, *If truth aboundeth to the glory of God more through my lie, am I yet a sinner?*

That the duty of giving Pagans no quarter was enjoined, is shown by the slaughter of every living being in Jericho. Josh., chap. 6, v. 21. Without provocation, David is represented as putting to death three Pagan rulers as not to leave a tongue to proclaim the wrong.

Would this critic believe such a statement as that of the order given by Jehovah through Samuel to Saul, by which a whole people were to be massacred, even to sucking babies, for a wrong done three hundred years before. If made in the Koran, the Shaster, or any other pretended religious record, would he not treat it as a ridiculous fable?

Is not human experience altogether against any such special orders being given, since history, from civilization and the art of printing, has become too irrefragable? Are any of the miraculous interferences of the heathen gods credited by him? Undeniedly such interferences have never been alleged to have taken place but in a few cases, even in the Jewish annals. It is, therefore, contrary to the universal experience of mankind.

In the case of any other religion, believers in the Bible would consider such an order as a pretext for cruelty, and would urge it as an argument against the divinity of its origin. Such has been the effect of the pretended interferences of God in authorizing the conquests of Mohammedans.

Orthodox Christians set aside the most reliable human testimony in the case of spiritual manifestation, upon the ground of its inconsistency with human experience in general, and their own in particular; yet in this case, where there is no reliable human evidence, nor any of any kind, but of a book which has come down to us through a priesthood which, agreeably to the late work of Bishop Hopkins and the language of the able and learned Beekwith, were unreliable in the extreme. See my work, ¶ 1367 and 1144.

I will subjoin here a quotation of the objections made in my work to the possibility that any document so important to the Jewish claim to the especial favor of God, could have gone out of their recollection as represented, if any such document had ever existed.

¶ 1367. If we are to judge of the Jewish priesthood by the example afforded by Samuel, we have no more reason to trust a Hebrew pontiff than a Romish pope. Bishop Hopkins has sufficiently shown how far priests are to be trusted, (1236). What would be said of any book, alleged to be due to Divine inspiration, if it had, agreeably to its own authority, an origin as more reliable than the allegation of a priest that it had been found in a temple or church, there being no other evidence of its not having been forged by the priest, or his accomplices, than his own allegation? What better evidence would there be of the sacred origin of such a document, than there is of the Book of Mormon—the Bible brought forward by Joe Smith? Yet the following quotation will show that there was no Bible in use in Judea in the reign of Josiah, 350 years after the reign of David, and just before the Babylonian captivity; and that, in consequence, idolatry had to a great extent superseded the true worship.

¶ 1368. Under these circumstances, the high priest alleged a copy of the Bible to be found, and sent it by a scribe to the king. This monarch had lived in such ignorance of the existence of the holy code, that he was thrown into a state of such deep penitence for the sinful omissions arising from his ignorance, as to rend his clothes by way of expressing his sorrow. Moreover, orders were forthwith given to have the shroud unstated, which had been introduced solely through ignorance.

Admitting that the books of Moses, and some others, were found by Hilkiah, it was in the power of himself and associates to modify it to suit their purposes. The king and the people in

* In Genesis, 15: 12, God is alleged to have granted Abraham all the land between the "river of Egypt" and the river Euphrates, as well as all the inhabitants, consisting of ten enumerated nations, who are included in the grant, as if they were cattle or sheep. For what purpose the nations thus named were included in the grant, is not stated in Genesis; but in Exodus, 23: 27, it appears that they are assumed to have been assigned for extermination as such times as might suit their barbarous expropriators. They were to be butchered just as fast as the Hebrews could replace them, lest a wilderness for wild beasts to roam in should be created. This sanguinary injunction had been previously carried out by the slaughter of 30,000 Midianites, reserving their virgin only for systematic violation.

¶ See 2 Kings, 23.

general could not read. Suppose the scribe had to read it to King Josiah, what evidence is there that the scribe or priests were any better during Josiah's reign, than they became during the advent of Christ?

If any sectarian will reason with any other devotee to a creed discordant with his own, he will find that whatever religious educational impressions are associated with the wholesome exercise of reason, the reasoning power is stunted; yet it will not occur to him that his own faculties have been stunted in like manner. He will not take the beam out of his own eye! As an exemplification of this stunting of the reasoning power, I would adduce this instance, where such an atrocious and incredible idea is sanctioned as that of this order being given to Samuel by the God of this vast universe. How explicitly absurd that this "Universal Being," as I would have him, would seek out a barbarous pontiff in this comparatively minute globe, to give such a diabolical direction!

"And Samuel bowed Agag to pieces before the Lord, in Gilgal."—1 Samuel, 15: 33.

Can anything be more incredible than that the Creator and Ruler of a hundred millions of solar systems, by his special attention to this blood-thirsty pontiff, justified this ascription of a most wicked murder to his holy mandates?

Is not crime doubly odious when thus coupled with religious imposture and hypocrisy? Were not the instructions, alleged to have come from Jehovah, from the donations to Abraham of lands and human beings, to be exterminated at convenience, down to this order to Samuel, unaccompanied by any information respecting immortality, of a nature to train up a nation of Thugs?

Was there ever an idea more absurdly impious than that God would arrest the motion of this planet (or the sun, as ignorantly alleged) in order to promote the slaughter of a vanquished people fighting against invaders, who sought not only their lands, but also their lives?

SPIRITUALISM IN CARACAS.

August 7, 1856. I sat at my table this morning, and my sister Susan manifested her presence. I said I had a paper which I would read to her. She answered, "No." Have you read the paper and know its contents? "Yes." Do you approve of it? "Yes." Are the other members of the spiritual circle present? "Yes." Do they all approve of it? "Yes." The document is as follows:

Spiritualism is not opposed to the doctrines of the Roman Catholic religion, nor of any other religious faith. On the contrary, it illuminates the mind of the devout Christian, and tends to reform and improve those who have been careless and neglectful of their Christian obligations—their duty to God and man. The Spirits teach mankind to love each other with fraternal love, to visit the sick, to be charitable to the poor. They inculcate morality, purity of heart, faith and obedience to God's commandments, whereby the faithful in this first sphere of their existence, by their lives and conduct, are better prepared to inhabit those celestial spheres where perpetual peace, harmony, and brotherly love prevail, and where they may continue to progress toward those mansions of bliss eternal in the heavens.*

The Spirits were requested to attend the evening central circle to ratify and confirm the foregoing, which they promised to do.

Evening Circle. The foregoing document being laid on the table open with the writing upward, the medium, Mr. John Furlong, being influenced, his hand was carried to the paper, and turned over, saying, "When you offer written papers to Spirits, always place the writing down on the table. Spirits can read in the dark. The Spirits then gave their names to be affixed to the document, and in approbation thereof, as follows: Bolivar, Miranda Suarez, Monagas, Marino, Urdineta, the unfortunate Caveno, Vargas, Cordova. "Not wish to sign." For what reason? "Simon Bolivar commands you to sign your name forthwith." He then gave his name, Sales. It appears General Sales declined to sign his name until he was commanded to do so by his superior officer. "Several shall join this circle, but they are not present. You have done more good the last ten days than before." Turning to me, it was said: "Touch your hands light on the table. Now you do as you ought. Your sister Susan smiles; the Spirits have come far and near; give room to them to come in. Why do you not invite Doctor Blanco, the Governor? If this circle breaks up, Spiritualism will fail. Bolivar is about to pass from the fourth to the fifth. In this very circle he has risen from the third and is about to enter the fifth. Instead of sowing your seed to the unbelievers, you are spilling it on the ground; cover it up, and it shall bring forth fruit. The Spirits shall meet as you have been informed, a council shall be called and your manuscript shall be examined. * * * SUSAN.

August 10.—The circle met. The medium being influenced, Sir Astley Cooper, said: "I have but one word to say," and turning to me, he said, "You must take a small glass of lime water morning and evening for two days; then continue your remedy as before until I tell you to stop."

August 11.—The Circle met. Twenty distant rays, very loud were given on the table. The medium being influenced, it was said: "This circle consists of twenty; see if they lack one to make the twenty?" The names were given: "Bolivar, Miranda, Suarez, Marino, Monagas, Furlong, Napoleon Brucato, Marshal Ney, Artigas, Urdineta, Sales." It was then said: "Draw a line across the paper; now invite down the devil list: Vargas, Sir Astley Cooper, Roma, Furlong, Donato—(Why do you frown? You are not of the military list. Why, then, did you join the circle?) Price, the lawyer, and three living men whom completed the twenty present. It appears Commodore Donato was indignant at being placed in the devil list. Of the military list, all were Generals. Richard Evans was of New Hampshire, Robert Furlong was killed at the battle of Yorktown, Jose Vargas was ex-President of Venezuela, and William Price was late District Attorney, New York. Then turning to me, he said: "The Spirits rejoice, they bear your manuscript in their hands; mind not poverty; the poor here shall be rich hereafter. Here is one Blanco* who departed thirty-eight days ago; I know you well, why do you look so dirty and mean? Then you believed not in the resurrection of the body? Why did you hover up your dirt? It has been a burden to you. You have a brother of the same nature; inform him that he shall have no trouble hereafter."

"They come; they bear the tidings; (turning to me) she has left the manuscript behind; it shall be signed; it is Chancellor at Law, the Justice, publish it abroad. See Susan comes to bear the tidings, what has never been done before. She gives you her blessings."

Circle, August 23. The medium being influenced, said: "Your manuscript has been examined and approved by all (then follow the names), and you should give it to the public. Should the battle-axe be raised, care not; throw it all to the world, for it is signed, as you know yourself. You should keep an exact log-book hereafter, which should be published every eight days. Mighty things have been and shall be done. This is like a circle; we are surrounded by our friends; the first, our beloved Susan; she has been and shall be the pillar of the circle. Why do you frown? The medium has lacked; he will soon make the change; he has but a short time. Go, shepherd, feed thy flock; mind what I tell you—what a change! It shall be light everlasting in the Spirit-world. The hour is at hand. Mind what I tell you; it is not as easy as you may think to reach the spheres of light. * *

"They are trembling; the small circles are shaking them like a king whose crown is crumbling. The Archbishop has written to the Pope to know what to do. Be firm; care not what the priests say; be faithful; be loving; be not afraid to speak; open your breast—it is the true path to everlasting happiness. Mark well what is said—love one another."

My sister Susan died at Middletown, Conn., in the year 1791, an infant. She established the little circle at Caracas in November last. It was her pure Spirit, from the seventh sphere, which first tipped a table in Caracas. She has ever since faithfully presided over the circle. Spiritualism, in that short time, has wonderfully progressed among us. The peoples' minds are expanding; they are inquiring of their dear departed relatives their present condition, and receiving instruction from them how to proceed in this life to enable them to progress in the world of Spirits. In visiting families, the family circle is formed; the medium is influenced by a deceased mother; she stretches forth her hand, takes each of her children by the hand, carrying them to the center of the table and there holding them together; she sobs and cries, tries to speak, but her speech is stifled; and finally she acquires power, addresses them affectionately, and gives them her blessing. These children are satisfied of the reality of the presence of their mother. They are deeply affected, and thereafter hold sweet converse daily with their dear departed parent—departed from the flesh, but living in the Spirit. These cases are of daily occurrence.

It has frequently been said, supposing it to be true that Spirits can manifest themselves, what good can it do? I will answer: It spiritualizes mankind; and a true Spiritualist will not be

* Blanco was a rich miser of Caracas.

guilty of a bad action; he will wrong no one by word or deed; he will look upon all mankind as his brothers and sisters; he will stretch forth a helping hand to the needy, visit and comfort the sick, and by faith and works, secure a place in the bright spheres of eternal bliss. The labor of a Spiritualist is without cessation, in accomplishing good acts; our daily visits from the dark spheres give us ample employment in instructing the poor, unhappy Spirits, surrounded with all the evil influences of a demoniac abode, to rise to the blissful spheres inhabited by angels of light. Many, very many have ascended from darkness under the instruction received at our circle, to the second, third, and even the fourth sphere. Poor Mrs. Outlaw, an Englishwoman who died some five years ago at Lagunayra, through our circle has arisen from the dark sphere to the fourth, in the short space of eight months; and, from her bright abode she descends to thank us. "I did not believe there was any hereafter," said Mrs. O., "but I found the terrible reality. Earth is the sphere in which to live a good life. There are there many good influences to assist us; but not so in the dark sphere of demons."

Spirits who were detained for years on years in their progress from one sphere to another, now, in a single month, in connection with our circle, have made that progress. Spiritualists, you have a field before you of continual employment, day and night; labor for the cause; a glorious reward awaits the faithful. Help departed Spirits to progress, and they will help you here and hereafter.

CARACAS, September 1, 1856.

SETH DRIGGS.

DR. HARE'S REPLY

TO THE "REFLECTIONS" OF F. J. B. PUBLISHED IN THE SPIRITUAL TELEGRAPH FOR THE 13TH SEPTEMBER.

F. J. B. need not have informed the readers of the SPIRITUAL TELEGRAPH, that the opinions of the sect of Universalists, respecting future punishment, differ from those entertained by more than nine-tenths of the Christians who have existed since the birth of Christ. Of course, if those who have concurred with F. J. B. have been in the right, more than nine in ten of all believers in the Gospel have on this all important question been led astray, instead of learning the truth!

According to my worthy antagonist, the Rev. Dr. Harbaugh, a regular minister of the Dutch Reformed Church, to whom we owe two volumes on the heaven and hell of Scripture, has been so much misled, as to be rated "*stupid and blind*." However, as an authority in opposition to Universalism, I will adduce the opinions of a writer to whom F. J. B. will not, I trust, venture to attribute stupidity or blindness. I allude to Addison, for the most part author of the celebrated *Spectator*, who holds a high rank among British essayists. Insisting on the folly of seeing the good of this life, at the risk of incurring the punishment to which Dives was doomed, according to language quoted from Abraham by Christ, the son or vicergerent of the Deity—Addison, in order to enforce the idea of the duration of that eternity during which sinners are to be tormented, suggests the following illustration: "The reader is requested to conceive of the time which it would take to remove the whole of this planet, by abstracting annually one grain of the matter composing it. This conception being formed, as far as the mind of the reader is competent to imagine a duration so vast, he is to recollect that eternity is formed of an infinity of such durations." Was this Addisonian idea of the duration of future punishment the result of stupidity and blindness, or is the difference of opinion between him and F. J. B. the consequence of the uncertainty of the revelation whence their inconsistent impressions are derived?

How can it be truly urged that there is in the Gospel no menace of torture for sinners, when the danger of hell-fire is the alleged consequence of calling a brother "fool," however truly? Reference is repeatedly made to a situation involving the "*weeping and gnashing of teeth*," and of course involving extreme torture. Surely the goats, when subjected to the "*fire prepared for the devil and his angels from the beginning of the world*," would be exposed to torture!

Notwithstanding the opinions of F. J. B., I still partake so far of the attributes of Harbaugh's mind, as to consider the efforts of F. J. B. to set aside the plain matter-of-fact history of Dives and Lazarus, as much of the same nature of those of Lord Peter, in Swift's "Tale of a Tub." I still think that the coincidence of the features of the hell and heaven as cited by Christ, and those portrayed by the learned Jew, justify the credit awarded by "*the blind and stupid*" Harbaugh.

Surely, all that Archbishop Hughes alleges of the incompe-

tency of the Gospel as a rule of faith, must be true, if a plain matter-of-fact detail is to be set aside as a parable by any sectarian who does not wish to have authority in its literal sense! How is a student to discover whether a narrative is, or is not, a parable?

Is not any alleged record of human duty to God objectionable, which thus opens the door to doubt as to its meaning, causing one who so confidently believes himself in the right as to accuse one of those who differ with him, of prejudice, another of stupidity and blindness, while scarcely one reader in ten, perhaps not one in a hundred, will concur in the opinions thus held by the denunciator?

In his comments on the sanctioned matrimonial violation of "*beautiful*" captive, under the name of marriage, Deuteronomy 21: 10—14, F. J. B. strives to palliate the consequent cruel sacrilegious immorality, by arguing that, bad as it was, it was intended to supersede the more brutal and unceremonious treatment of the victims of Jewish warfare; and suggests that the connubial tie created as described, could not be solved without a legal divorce; but this is diametrically inconsistent with the language employed, which places the woman whom he has *humbled* at the arbitrary disposal of her husband, with no other protection than a prohibition to sell, which would not be requisite in the case of a female captured by an American savage. "*Thou shalt not sell her for money, nor as merchandize, because thou hast humbled her.*"

There is a consideration which I omitted to state, which adds to the enormity of the matrimonial ceremony and subsequent repudiation of "*beautiful*" captives. I allude to the utter recklessness of the consequent offspring of this sanctified indulgence of brutal desire. Of course the captive may be the mother of a child, after she has been turned adrift as an "*humbled*" vagabond. All this done in the name of the Lord! What a righteous, holy legislator! what a virtuous people for the God of a hundred millions of solar systems to select as his chosen seed, authorizing them to despoil and extirpate all neighboring nations, and arresting the motion of this planet, and that of the sun apparently, in order to facilitate the slaughter of their flying victims! Yet this God, while thus sanctioning violation of captives, the assassination of idolaters,* and the cold-blooded slaughter of the vanquished, appears to have withheld from his alleged favorites the knowledge of immortality, without which religion were worthless, unless for that pillage and conquest for which it was used as a pretext by Moses and Mahomet.

ROBERT HARE.

* Three thousand of the worshipers of the Golden Calf were assassinated by the order of Moses.

THE LAW OF PROPHECY.

OXFORD, INDIANA, September 13, 1856.

BROTHER W. FISHBOUGH:

You will pardon me for troubling you with this note. I can not refrain from laying before you what I deem of more importance to the happiness of man than any other one subject that could possibly engage his attention. I will lay the subject in full before you, and all the circumstances attending the means by which I came by what I offer for your consideration and research. The first thing I have to say is, that the rule of prophecy will be found in Matt. 1: 17. I give the verse as it is:

"So all the generations from Abraham to David are fourteen generations, and from David until the carrying away into Babylon are fourteen generations, and from the carrying away into Babylon unto Christ are fourteen generations."

I will now give you the circumstances and reasons why I think the rule is to be found in this verse, by which the ancients disclosed and foretold events so far in the womb of futurity. Some two weeks before the time my information was obtained, I was lying very carelessly on the bed one day, and a voice appeared to say this: "Two weeks from this time I will be with you again." This saying was entirely forgotten before the time passed away, and on the night that the promise was to have been fulfilled, I happened to be at a circle of friends, and stayed until after midnight, and on returning home and retiring to bed, no sooner had I become calm than a large table-leaf was raised up and fell heavily against the legs of the table. This was repeated several times, and at each time I interrogated the noise, but received no answer. Failing to get any information, either vocally or mentally, I became quiet again, and then, for the first time, I remembered the promise aforesaid; and on that evening the time was up. I then began my interrogatories again, but still failed of obtaining a reply, which I account for by supposing the Spirit's object was fulfilled. In apparently an instant, however, the

verse given above was shown to me, with many other passages, some of which passed away as the state or condition in which I was passed off. The whole object was, as presented to me, to discover the rule of Prophecy; and had I not stirred, but lain quiet, I am confident I should have succeeded in the vision (not knowing what else to call it), in establishing the rule.

Now, as it regards the verse copied here affording any clue to the rule, I will say I should never have thought of such a thing had it not been presented as here stated. You can not help seeing that there are three great epochs marked in the verse, and that between them there are fourteen generations; and my impressions are, that the genealogical table is only there for the reason that it contained the true rule of prophecy, and was preserved by the use of names, to mark revolutions or great periods in nature, or events producing certain great changes in society. You can not but see in this the importance of those tables, and a superior reason to that of a mere family record. If the word translated "generation" gives the true meaning, then the entire intention of those tables, which are so frequently found in the Old and New Testament, could be ascertained by knowing what amount of *our* years would constitute a generation. I am of opinion that the present spiritual manifestations are here by fixed and certain laws over which neither men in nor out of the body have any control; and certain am I that the ancient seers knew and understood those laws by which such events are brought to pass. As to the destruction of ancient nations, understanding the laws which govern such mighty revolutions in the world's history, it was easy for them to tell at what time such events would transpire. But equally certain am I, that those whose business it has been to translate the ancient record, never taking such a view nor entertaining an idea that those tables were for that purpose, have not given the time as we at present compute it, that is there intended. If the time be true, it can most assuredly be shown from that rule that the present is the time for the appearance of angels.

I hold the Bible as yet superior to anything in this age of light received through the channel of Spirit intercourse; and yet I feel confident that the book was given to man in the same way. When the present media shall raise the dead and alleviate the various diseases the human family are heir to by transgression; when they shall still the tempest and do all the wonderful works that are recorded in the Bible, then I shall hold them in as great favor as I now hold the Bible. But while I hold the things recorded in the Bible superior to the present manifestations, I would not be understood to say I am unwilling to follow, as the children of Israel followed, the cloud by day and the pillar of fire by night, until, like them, I am delivered from Egyptian bondage and superstition, and the dark pall of sectarian bigotry which enshrouds the now prevailing religions of the world. Far be such a thing from me. I accept them as the same, but less in power; and like one of old, I want to hold the angels fast until they bless me.

I have sent you one letter before this, and I seek from you all the light it is possible to gain. As a mere suggestion, I would say, perhaps some of the most reliable mediums in your city could shed light upon what I have here said; and I should feel grateful for any information you might receive in regard to the subject. With respect, I remain,

SAMUEL E. MASSY.

P. S. Notice again in Genesis, chap. 5, that the time Adam lived was 930 years, Seth 920, Enos 905, Canaan 910, Mahalaleel 895, Jared 962. You will find by an examination of the chapters preceding the fifth, that there is no account given of the men whose names are found in chap. 5, nor of their parentage. If we take it for granted that the whole human race sprung from Adam, these names can not be the names of persons, but are intended to mark periods of time; and those periods, by a close examination, will be found to allude to the revival of the teachings of angels, which, between the times of what was known as a generation, were in some degree lost sight of. If this idea be correct, you can not but observe the fact that the whole system must be governed by a fixed law, from the equal periods of time as here noted. Taking either of those periods, by multiplying it by two, it will be found that the present century is the time for the second appearance of angels since Christ's day. Without knowing whether I am correct in this matter, I have deemed the idea of sufficient importance to present to you for further investigation. All will depend upon the *intent* of this strict mode of keeping those tables.

S. E. M.

See remarks in the editorial columns.

R.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, OCTOBER 13, 1856.

S. B. BRITTAN ON HIS WAY WEST.

BEFORE this number of the TELEGRAPH reaches our country subscribers, the Editor will have left the city to fulfill his numerous engagements in New York, Michigan, Indiana, Illinois and Wisconsin. For the ensuing three weeks his appointments are as follows:

Location	New York	Thursday and Friday	October 14th and 15th
Brooklyn	"	Sunday	" 19th
Utica	"	Monday and Tuesday	" 20th and 21st
Granville	"	Wednesday	" 22d
Ashburn	"	Thursday	" 23d
Lewy	"	Friday	" 24th
Frederick	"	Monday, Tuesday, Wednesday, Thursday, and Friday	" 27th, 28th, 29th, 30th, and 31st
Ypsilanti, Michigan	"	Monday and Tuesday	November 3d and 4th
Battle Creek	"	Wednesday and Thursday	" 5th and 6th
Kalamazoo	"	Friday	" 7th
Elkhart, Indiana	"	Saturday and Sunday	" 8th and 9th

The friends in the places named above are requested to make their arrangements according to this Programme. It will be perceived that the appointments follow in such rapid succession that the Lecturer will not be able to remain over in any place to fill his engagement on a subsequent night. It was found necessary thus to fix the time of our visit to each place to avoid any misunderstanding, and in order that persons who reside in the towns adjacent to those we are to visit might have an opportunity to meet us at the several points along the line of our travels.

After completing our engagement at Elkhart we shall proceed immediately, and by the most direct route, to Fond du Lac, deferring our course of lectures at Chicago until we have visited several places in Wisconsin. Timely notice of our subsequent appointments at the West will appear in the TELEGRAPH. If the friends in other places along our route desire us to visit them, we may be able to do so as we return. All correspondents, having this object in view, should address S. B. Brittan, care of Hon. N. P. Tallmadge, Fond du Lac, Wis., until the 15th of November.

We may just mention that, wherever we go, we shall of course be pleased to receive subscriptions to this paper, and orders for Spiritual Books.

INSPIRATION AND LANGUAGE.

We do not reject the inspiration of the Scriptures; we accept it all and demand more—much more. Several other writers have experienced the divine afflatus. The word of God and tongues of fire were given them. They have drawn their inspiration from Nature and the Heavens, and can afford to dispense with the favor of kings and the votes of the councils. The sealed credentials are of no use to such men. A great soul, or one who is truly inspired, does not require a letter of recommendation or a diploma. You feel the power of his inspiration at a distance. You do not stop to debate the question which the potent magnetism of his presence at once decides. Should one write an eloquent preamble, and then resolve that *the stars shine*, he would be laughed at, chiefly, we suppose, because the fact is self-evident.

But there are cogent reasons why we can have no infallible authority in a written revelation. What if infallibility appertains to the celestial springs of inspired ideas; it certainly does not characterize their terrestrial incarnation. The immortal thought may be precise and unerring in its archetypal form, but infallibility does not attach to the mundane instruments and earthly forms of its expression. "We have this treasure in earthen vessels," and it is but natural that the treasure itself should be more or less corrupted by its mortal channels and receptacles.

Language is but a feeble and inflexible medium, which the most intense emotion can not render sufficiently plastic and powerful to subserve the highest desires of the mind. But for the present, Thought, with its ethereal form and heart of fire, must employ this clumsy vehicle and ride slowly for the world's accommodation. Men of exalted genius and profound learning have estimated the weakness of language in abortive attempts to immortalize the creations of mind. Many earthbound Spirits, ascending toward the highest heaven of imagination, have been disappointed by unutterable thoughts—have seen and heard other mortal languages can never express. They are dull, inco-

sistent beings, who have never felt that all language is cold, formal, and forever inadequate to express their highest thoughts and deepest emotions. The most subtle and condensed forms of speech appear tame and spiritless to the soul in the light of its transfigurations. If the reader has ever risen in spirit to the angelic abodes—has been permitted to gaze on the vast realms where unnumbered worlds encircle the Infinite Presence like the jewels in a kingly diadem—he has descended with the soul quickened, purified, and on fire with the inspiration of the Heavens, but only to say with an Apostle, that he was "caught up into Paradise and heard unspeakable words."

MORAL, THEOLOGICAL AND RELIGIOUS.

Cutting and Breaking.

THE Lutheran Synod of Missouri, having been engaged in solemn deliberation on the great question respecting the manner of separating the sacramental bread into fragments of the proper size for distribution, have at length decided that it should be cut, instead of broken, as it was by Jesus and the early disciples. The Synod of Tennessee could not settle this question, and so referred it to Missouri, whose Synod, it is said, voted unanimously for the cutting process. The subjects most vital to the interests of mankind have no hearing before the Synods. The great questions of freedom and reform; the soul's immortality; a scientific philosophy of the Spirit's nature, relations and functions, and the origin of the Spiritual Phenomena, which are now exerting a wider, deeper, and more lasting influence on civilized society than all theological teachers and systems in this country, are left almost unnoticed, that the disciples may determine whether it is better to cut or break their bread. By the way, there is another question which, being of similar import and nearly equal importance, should receive the immediate attention of the proper authorities. Hitherto no ecclesiastical body has decided whether John the Baptist did, or did not, cook his "locusts" and strain his "wild honey."

The Heretics at Andover.

A correspondent of the New York New School organ of Presbyterianism has had his equilibrium disturbed by the heretical notions of the students at Andover. A letter published in that journal contains an open expression of his dissatisfaction respecting the views of "original sin," now generally entertained in that institution. His soul is vexed because the students are quite inclined to deride the orthodox doctrine of "imputed righteousness," and that they are disposed to believe that a man must himself be good, if he expects to be saved. The old notion, that the righteousness of one good man may be imputed to anybody and everybody else, strikes us as a very convenient arrangement for people who covet the fruits of well-doing, while they dislike the self-denial and labor of a life of practical goodness. Personal holiness among the candidates for the ministry is greatly to be desired, and we should naturally conclude, that those who think their acceptance depends on their own good conduct would be likely to behave quite as well as those who rely solely on the virtues of another.

The Perverted Christianity in China.

The Catholic Church has claimed millions of converts in the Chinese Empire; but according to a writer in *The Westminster Review*, they might as well have been left unconverted, except so far as an acquaintance with our modern Christian (!) arts and customs have given them greater means and facilities for destroying their enemies, which, to say the least, is a very questionable kind of Christian progress. The writer in the *Review* says:

"The late Emperor issued an edict against us and our trade, on the ground that he owed it to his people to guard them against the contagion of a religion so depraving to morals as the Christian. The rebels, who profess to possess Christianity in their own remarkable fashion, say they do it because the God of the Christians makes his favorites powerful in war and invulnerable at sea." And he adds: "Such is Christianity now in China, illustrated by the recent American and European policy of transporting Coolies, under deceptive conditions, to be virtually slaves in guano and sugar islands, if not starved and suffocated by the way, and thrown into the sea."

When half-civilized and barbarous nations are thus shocked at the disgusting depravity of modern Christendom, a little modesty on the part of those teachers who dogmatize about the sole possession of the true faith and worship would render their pretensions less absurd and offensive to the common sense of mankind. Would it not be well for Turkey and China to send a few missionaries to England and America, in order to elevate the standard of morality in our modern Christian society.

Intolerance and Persecution at Rome.

It is said that Abbe Giovanni Bernabini, a venerable man who is now nearly ninety years of age, has suffered many indignities from the Roman police, on a charge of having spoken unfavorably of the Pope's government. The *Tribune* says:

The prescriptions of the Roman code against nonconformity in matters of religion, are now applied in all their rigor. A woman has been lately sentenced to four years' imprisonment for blasphemy; and the holy office has just pronounced a similar sentence upon a man convicted of eating meat last Christian eve.

Thus a man undergoes a base incarceration for merely eating a certain kind of food on a particular day; at the same time the highest dignitaries that surround and support that blotted effigy of the true Religion, crucify their Master by crowding his humble disciples under foot, while with a mock solemnity they profess to worship in his name.

Gross Clerical Irregularities at Boston.

Under this head one of the Episcopal papers gives an account of the misconduct of the Rev. Dr. Vinton, of Boston. It seems that this hitherto much respected divine, who has charge of the largest Episcopal parish in Boston, has been guilty of joining with Dissenters, i. e., Baptists, Methodists, Congregationalists, and others, in preaching on the Common on the Sabbath, without his clerical robes, and using extemporaneous prayer instead of the Episcopal Prayer Book—*Tribune*.

This "gross irregularity" on the part of Rev. Dr. Vinton may be very terrible in the estimation of a Church whose faith and worship are all stereotyped; but he is not yet quite so irregular as Christ himself, who did nearly all his preaching out of doors, and who omitted public prayer altogether. As to the "clerical robes," it may be fairly presumed that the Doctor's irregularity will do no harm except to the dry goods business; and so long as he continues to wear the "robes of righteousness," it should be regarded as no unpardonable offense if the reverend gentleman thinks proper to dispense with the other kind.

All Days are Sacred.

THE SABBATH QUESTION IN ENGLAND.—From a return made at the request of Parliament, it appears that 542 memorials against the public performance of music on the Lord's day, have been forwarded through the Home Office, signed by 111,309 persons. Of the memorials against Sunday bands, about 26 emanated from Scotch Presbyterians, 7 from public meetings, 2 from associations, 1 from the clergy, 19 from the clergy and others, 19 from the Wesleyans, 3 from the Independents, 11 from the Baptists, 1 from the Congregationalists, 2 from the "Calvinists," 1 from "Protestant Dissenters," 1 from the Countess of Huntingdon's Congregation, 1 from the Sunday-school teachers, 26 from females, 211 from miscellaneous inhabitants.

We are heretical enough to think that *all days belong to the Lord*. The petition to Parliament to stop all music on one day of the week looks very much like an exhibition of unmitigated stupidity. Music certainly has a mysterious and irresistible power over the baser passions, and has often been the means of controlling them in the midst of their most disorderly and fearful manifestations. Now if their subjugation to the laws of harmony be desirable and necessary to a truly rational and religious state of mind, it is little less than the most consummate folly to banish music from among the people, especially at those times and on those occasions when the greatest possible harmony of thought and feeling is most particularly desired. All Nature is musical on Sunday, as well as on all other days, and it is not probable, therefore, that the great Author of the Divine harmonies in the natural world is opposed to music. We will thank the saints and Parliament to give the musicians their own way, and we hope they may be persuaded to let the stringed instruments alone until they can play on them.

Where have the Clergy Gone?

WANT OF MINISTERS.—The Presbyterian calls attention to a striking fact disclosed by the Old School Minutes of last year, that nearly one-fourth of all the churches of that body are reported as vacant. If every minister of the church now without charge were to go into the field at once, there would still be great destitution. "Ministers, more ministers, such as love to preach the Gospel, this is the predominant want of our church"—and ours too.—N. Y. Evangelist.

Whether the number of ministers is really insufficient to meet the demands of the two branches of the Presbyterian Church, or whether the present demand is less, owing to a kind of religious paralysis, such as prevails in the Universalist denomination, which has rendered many societies inactive, does not distinctly appear. On this point the above paragraph is not so explicit as the reader might wish. If the ministers in the Presbyterian churches are, agreeably to their professions, called by the Lord to preach, how shall we account for this "great destitution," but upon the presumption that they are less disposed to bear and obey the call than formerly? Would it not be well to permit the Spirits, through their mortal media, to occupy the vacant temples? We think the Lord has called them.

LITERARY AND PROFESSIONAL.

EUREKA: A POEM, by HENRY H. TATOR. Inscribed to G. M. ISMON.

This poem, of nearly six hundred lines, found its way to our table some time since; we gave it a hurried reading at the time, and marked several passages for subsequent reference, since which it has been buried beneath a superincumbent mass of grosser elements. But, Eureka! here it is at last; and after all, our sense of justice is not laggard as it may seem, from this long delay.

Eureka is a poetic description of a spiritually-inspired vision, presented to the author a few days before it assumed the form in which it now appears. While the mind was in a state of calm and blissful repose, a mysterious agent led the languid powers of thought toward the fair realms of the Inner Life. The vision suddenly appeared, and the poet begins by describing three golden summits, from "whose glowing tops" a light ascended, and

"Wrapped the sky in unconsuming flame."

Sitting on the radiant mountains were three maidens, who are represented as presiding over the interests and destinies of the three chief Atlantic cities—New York, Boston and Philadelphia. The poet apostrophizes each in turn, describes their natural advantages and portrays their separate missions. New York,

"—commercial goddess of the land,"—

is represented as spreading the "white wings of commerce" over a "brood" of continents and islands, and it is said that

"—the mingled fame

Of Nineveh and Tyre, on the royal seas,
Shall dwindle to dim twilight at thy side,
Unfit to be thy armor-bearers to renew!"

"Ship cargoes of civilization

Off to every shore, and bring back mints
Of human gratitude—deposits fit
For Jehovah's coffers undimmed.
Thou! the commercial engine of the age,
Drawing a lengthening train of cities
After thee, mayest roll in music round
The world through coming centuries, if man's
True happiness doth prompt each enterprise."

The poet's conception of the vast extent and the beneficent results of our all-embracing commercial relations and enterprise is vigorously expressed in the following lines:

"Her commerce,

With Briarius' many hands, shall press the palm
Of every clime with thrills of mutual joy."

But the Metropolis, in the midst of great works that prophesy a future that shall even realize the conceptions of the most daring imagination, is thus reminded of those modest teachers who, from the lowliest walks of life, impart divine instruction:

"The humblest flower that adorns the vale
Sings like a seraph, as it buds and blooms,
A psalm of beauty; its words are odors sweet,
Filling the air with balmy melodies."

The poet proceeds to describe the second maiden, the guardian genius of the American Athens:

"She rose, and calmly spake.

Her voice so sweetly glided on the airs
Of grace, along majestic skies of thought,
That stormy Eurus oft did hold his breath
To grant attention."

Under her reign we are to enjoy the light of Education, to witness the progress of Science and the triumph of Art. Poesy is regarded as a divine gift, and God as "the self-inspired Poet,"

"Whose every breath exhales an epic grand,
Whose fable is a glowing Universe,
Whose characters are systems of pure melody,
Whose sentiments are orbs of throbbing truth,
Whose words are creatures born of ecstasy."

Speaking of Boston, and referring to the inventive genius of the Eastern people and their rapid progress in the Arts, it is said that,

"Skill is a jeweled bracelet on the wrist
Of her designs, and with ceaseless motion
Flashes joy throughout the land."

Respecting her practical recognition of the doctrine of equality, and the intellectual powers and acquirements of her common people, the author's conception is thus expressed:

"I know thy heart:

With thee being great—not born to station—
Is a glory; and being good—not born

To fortune—is an eminence. Wherefore
Thy scavengers may sit in halls of science,
Expounders of life's golden mysteries."

Then follows a brief exhortation to beware of the baneful influence of theologic sects and systems founded in ignorance. We extract these closing lines:

"The arm of superstition, bearing sway,
Would change this place to an Asia Minor vast,
Sown with poppies thick, of ignorance,
Whose harvest is a stupor-burthened race,
Dying on rotten beds of retrogression."

The third of the fair Genii next appeared, on whose "mild brow" a name was written which implied that she was of a loving nature. In the apostrophe to Philadelphia, it is beautifully said:

"Love cleaves unto thy name,
Like the vermilion to a maiden's lip,
And order sits enthroned in thy midst,
Like a bridal day within a woman's heart."

Urging the importance of individual influence on the general conditions of mankind, and the bearing of the present on the future life, the poet says:

"Each moment lived, each breath
Drawn by a man, debases or exalts the race.
O, earth-life! thou instant 'twixt two heart throbs—
Birth and death—of import infinite,
Who lives and loves thee as he ought?"

At length the skies open and a god like form appears at the zenith; it is the Guardian of America.

"Now burn the heavens with a Seraph-chief;
The central gem in his sphere-lumined crown
Shone like the sun, whose orb at morn, full risen
Over the top of some all-blazing mount,
Dazzles the world. On his right arm reclined
The palm of truth, bright as a constellation.
Creation beamed sublimely in his looks,
Like the all-glorious features of God's face,
Whose brow is like a white eternity;
Whose cheeks are a double universe in bloom;
Whose eyes are like twin noons at zenith fix'd;
Whose locks, like milky-ways, hang over all;
His presence seemed Jehovah. He spake:

The records of this age shall reach a time,
When compact cities shall exist no more;
But in their place far grander palaces
Shall rise, each one a separate Eden—
Lovelier than that which Araby beheld—
Shall spread around. Myriads of Elysees—
Not filled with fluvial airs, as from a Hades sent,
But freshest breezes blown from balmy spheres,
Shall flourish."

Portions of this poem indicate a want of the severe discrimination and mature judgment which a more perceptive and external intellect of larger experience would be likely to exhibit. The utterance is sometimes impulsive and irregular, like the quick blood of the young; and to causes which these remarks may readily suggest, we are doubtless to ascribe the artistic defects of Eureka. It is one of the fugitives from the prolific brain of a young poet, in whose being we trust that more and greater things—as yet but dimly conceived—remain to be born. The poetic heavens enfold his spirit lovingly, and his genius wakes while yet the morning stars are singing together. The poet's liberal faith and aspiring thought are distinguishable in all the author's productions, while every page is pervaded by his large sympathy for humanity, and his paramount reverence for spiritual realities over all things which exist but in the seeming.

A Poet in the Professor's Chair.

We see it announced in the Atlanta (Ga.) Republican, of the first instant, that Dr. T. H. CHIVERS, the poet, has been elected Professor of Physiology and Pathology in the Oglethorpe Medical College, in Savannah.

Dr. Chivers is a scholar, but he has hitherto aimed at eminence as an author of lyric poetry, rather than as a teacher of popular science and philosophy. The characteristics of the man are such as to render him in some respects peculiar; but the lines which determine his individuality arrest our attention by their eccentricity rather than by their genuine boldness or the harmony of their natural relations. Dr. Chivers has made himself familiar with the rules of versification and has well-grounded claims to a knowledge of metrical composition, as an art. But his Muse has more ambition than strength—more artificial pomp than natural melody; it leads us into the old Pantheon, among the remains of defunct gods, rather than to

the fresh fields of Nature, and to paradisaic gardens of the soul, where Morning drinks the sparkling dews and inhales the fragrance from perennial flowers. Some of his lyrics are tender and sweet, but his style is often corrupted by a most ostentatious display of his erudition, sometimes by the fantastic clothing of his thoughts, and the forced introduction of metaphors which startle the mind by their incongruous suggestions.

HON. J. B. MACY LOST FROM THE NIAGARA.

LETTER FROM GOVERNOR TALLMADGE.

FOND DU LAC, WIS., September, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

You have, no doubt, seen in the public papers the melancholy fate of our friend, the Hon. JOHN B. MACY, by the burning of the steamer *Niagara*, near Port Washington on Lake Michigan. He, with several others, was precipitated from the small-boat into the water and drowned, whilst it was being let down at the stern of the burning steamer. Mr. Macy, for his many private virtues and great public spirit, has left an example worthy of imitation. His loss will be severely felt by his afflicted family, and deeply lamented by the whole community in which he lived. He was a devoted husband, father and friend, and preëminent in the discharge of all the duties appertaining to these various relations. He was unsurpassed in his energy, enterprise and public spirit, and was withal a devoted Spiritualist, and departed this life in the firm and confident belief of entering on a plane of everlasting Progression. He stood, where every true Spiritualist should stand, on the broad platform laid down by Christ, of love to God and his neighbor, and, to the best of his ability, endeavored to perform the duties consonant with his belief. His bereaved widow entertains the same belief; and the greatest consolation she has in this sudden and trying bereavement is, that she can still communicate with her husband as a "ministering Spirit" from another sphere of existence.

Mr. Macy was drowned on the 24th instant about 4 o'clock P. M. On the morning of the next day, and before any rumor had been received of the burning of the steamer, my daughter, who has at times exhibited different phases of mediumship, saw shadows entering and flitting across her room. She related this fact to the family, and said she was impressed that it betokened bad news. In the afternoon the news was received of the burning of the boat, and a rumor that Mr. Macy was on board. This rumor was not believed by Mrs. Macy or by his friends, because they knew he started for Lake Superior, and was not expected back for several days. In the night, after the family had retired, my daughter discovered a bright light in the sitting-room opening into hers, and this shadow which she had indistinctly seen in the morning now appeared in the shape and proportions, and with the features, of Mr. Macy. She informed her mother of the fact, and of the light in the other room, which then disappeared, and exclaimed, "Mr. Macy is drowned!" Another daughter, who has also had different phases of mediumship, sleeping in another part of the house, saw about the same time the shadowy form and the light in the room, as described above. Before she had heard the name of the steamer, and before there was any rumor even of the manner in which he perished, she was influenced to take her pen, and wrote "Niagara"—"he was drowned by the upsetting of the small-boat." The next day, for the first time, was brought the news of the manner in which he was drowned, by the upsetting of the small-boat as it was being let down at the stern of the steamer! Now, let skeptics account for these manifestations in any other mode than on the spiritual theory. His Spirit undoubtedly sought the first opportunity to manifest itself to his friends, and that, too, in advance of the news which afterward confirmed these manifestations.

Very truly yours,

N. P. TALLMADGE.

T. L. Harris' Lectures last Sunday.

The morning lecture was on the supremacy of the religious element as exemplified in the monuments of the past. It was diversified by occasional bursts of glowing eloquence, and his closing remarks were deeply impressive. The motto of the evening discourse consisted of the dying words of Goethe, "Light, more light." Perhaps Bro. Harris was never more brilliantly eloquent than in this discourse. The audiences were large, and in the evening, particularly, there were at least a hundred people standing in the aisles, unable to procure seats. The influence of these lectures can not be otherwise than spiritually healthful to the throngs who listened to them with so much pleasure. The audiences were composed of a highly intelligent class of citizens and strangers, and among them we recognized Mrs. Whitman, the poetess, of Providence, R. I., and several other distinguished characters.

TIFFANY'S MONTHLY FOR OCTOBER.

We published in our last issue a brief notice of TIFFANY'S MONTHLY for October, which is now ready for delivery to its patrons. Some of the articles in this, like some in the previous Numbers, will be considered somewhat radical in their positions, but they are characterized by the author's usual manly and outspoken frankness, and will be appreciated by all who value the ingenious reasonings of an untrammelled and honest mind, however the reader may dissent from some of the positions assumed. From the article entitled "Worship," we make the following extract, which will find a response in the purer sentiments of many hearts. The article, taken as a whole, fairly represents the *republican* spirit of the "MONTHLY."

The existence of this demand [for worship] is a solemn truth, challenging the highest and most serious consideration of the immortal being. It is a demand of his highest nature, and has to do with his highest interest and destiny. The physical body may famish and die; the intellectual nature may be undeveloped in this sphere; and still the immortal may repair his loss in another and better sphere; but let the religious nature find out a sickly existence here, and the unfolding ages of eternity alone can sum up the loss.

The soul of man in its inmost being, is so allied to the Divine of the universe, that its demands can not be slighted without an irreparable injury. Its demands have to do with its vital and inmost relations to God, and its demands are based upon these relations. Neglect the soul in its vital relations, and you wound its immortal constitution—you inflict upon it a scar which eternity can not efface. Wound the immortal constitution by indifference to its necessary demands, or by a false compliance therewith, and spiritually you are in a condition analogous to him who, by his lust and dissipation, has undermined his physical constitution, and thus entailed upon his physical body disease and wretchedness during the period of its existence.

A true demand, in its proper sense, implies a need of that which is demanded; and that need must be supplied, or the demandant must suffer more or less permanently, according to the need. Thus hunger is a demand of the physical body for proper nourishment; thirst is a demand for proper fluids. The inquisitive tendency of the mind is a demand for knowledge to lead the intellectual being in the ways of wisdom; so also is the desire of the religious nature for worship a demand of that nature for union and communion with God; and each of these demands must be obeyed, or that department of our being making the demand will fail of attaining what it needs.

But the nature and character of the demand will indicate the nature and character of that which is demanded; and it is by thus attending to the nature of this demand of our religious being that we learn how to worship. This demand, when properly understood, will also indicate the nature of our spiritual being, and its relation to the Divine of the Universe.

The first thing indicated by this desire for worship so universally manifested, is a sense of need, a consciousness of lacking something, which is to be attained by the worshiper through the exercise of his devotional feelings and ceremonies. This sense of need brings with it a consciousness of weakness and imperfection, a feeling of dependence upon some superior wisdom and power, and a desire to enjoy the love and favor of that superior Being.

This feeling prompts the worshiper to search after the object of his veneration, and to form an ideal of his character, person and location, and thus to idealize the object of his worship. But in translating his feelings into thought, idea and imagination, he can not transcend the scope of his mental development. It is for this cause that there exists so great a variety in the modes of worship.

But whatever may be the form of worship, the impulse which prompts the same has its origin in the sense of destitution and need which all feel when they come under the influence of their religious natures. This impulse in its first inception, is not to be confounded with that motive which grows out of the false ideas and images which the ignorant worshiper has respecting God, his character and requirements; but it is that innate feeling welling up from the immortal soul, which first awakened the thought and induced the formation of ideas respecting the object of its veneration.

Let us be careful and not mistake this point. This innate consciousness of weakness and imperfection, this realizing sense of need and self-destitution, first suggested the idea of an object of worship, and prompted the desire for worship. The undeveloped mind, according to its highest capacity, fashioned that idea and carved its mental image, and then attempted to express its worship according to its highest conception of the nature, character and requirements of its ideal God. The mind having thus idealized the object of its worship, and invested it with the character and attributes of its highest conception, set about ascertaining what were the probable requirements of that being in respect to his worshipers; and having satisfactorily determined those things, it then conducted its worship under the influence of motives which vary in their nature according to their various ideas of the character and requirements of the God of their worship.

Hence, in studying the nature and ascertaining the teachings of the various modes of worship, we must be careful not to identify the feeling which prompts the desire, and the motive which induces the form of worship. The feeling which prompts the desire is the natural demand of the soul for communion; while the motive which governs the form of expression has its origin in the false ideal of the worshiper.

Original Communications.

A DREAM OF FLOWERS.

BY H. CLAY PREUSS.

AFTER a long silence which we—and, we venture to add, our readers—have had occasion to regret, we are once more greeted by our dear friend, HENRY CLAY PREUSS, to whom we are indebted for the subjoined poem.

"A Dream of Flowers" is a characteristic offering which beautifully illustrates the delicacy of the author's perceptions and fancies, and the exquisite purity of his sentiments. His muse—a real being—comes to us with the manuscript, wearing an expression of unutterable tenderness. We discern the form through the soft twilight shadows that veil his own spiritual being, and we felt penetrated by a soothing yet thrilling influence while we were reading the poem. We are impressed that it was inspired by the Spirit of a fair inhabitant of the Inner World, whose life of fearful trial on Earth was "a crown of thorns," long since followed by palms of noble victory in Heaven. She is an incarnation of pure feeling, of delicate thought and sentiment, and of exquisite happiness; but when she comes within the sphere of mundane objects and relations, the shadows of her Earth-life fall on the gentle Spirit and leave their images on the forms of her inspiration. Hence this sad sweet strain. Like the captive Hebrews, our poet-friend resigns himself to lonely musings "by the river" while he is held in bondage by the world's great Babylon. His harp is on the willows, and life's rude winds, as they sweep the chords, people the very air with notes that fall in mournful cadence on the spiritual ear, like the heart's broken music. Ed.

One golden Morn in Summer-time
I wandered in a garden,
Whose flower-diamonds crown a lawn
That looks down on the Arden.

I wandered long through Gothic shades
And oriental bowers;
Then fell asleep on a mossy bank
And dreamt a dream of flowers.

Beside me bloomed a violet—
My cheek was lying near it;
And when I slept, methought its form
Was changed to a human Spirit.

Ah! many a pang that flower had felt
Ere its virgin leaves unfurled;
For the earth was cold, and the days were dark,
When it lived in the Under-world!

But lo! when the Angel, Spring came round,
From her wintry rest arisen—
She rolled the stone from its tomb away,
And the soul went out of prison.

Then the violet woke in the Upper-world
And ope'd its baby-eyes;
Dear God! what a flood of splendor burst
From Earth and the starry skies!

Through the freezing cold, and foul, dark earth,
This brave, pure flower had striven;
And now the winds came from the South
And whispered dreams of Heaven!

The Day-god stooped from his peerless throne
And smothered her cheek with kisses;
She thrilled and glowed, grew faint with joy,
Till tranced in a world of blisses!

Each morn she fed on the purest dews
From the mother breast of Night;
And she wore her robe of dazzling sheen
From rays of the soft moon-light.

The South wind brought her greetings kind
From far-off Tropic bowers;
For odors are, like spoken words,
The native speech of flowers.

Now the Violet had no selfish heart,
Though from the earth arisen;
She yearned to speak with her sister dear,
Who lingered still in prison.

Then the soul of the flower went down
To its old home under the earth,
And spoke to her embryo-sister there
Of the joys of the "second birth."

She told of the world in the upper-air,
With its myriad forms of light—
Of the soft South breeze, and the nectar dews,
And the spangled realms of Night!

But ah! these words fell cold and dead
On her mortal sister's ear,
Who had no thought, in her prison-gloom,
Beyond her own dark sphere.

She doubted much her sister's voice,
And drowned its sweet revealing;
For the earth around was cold and dark,
And crushed each holier feeling.

Then the angel-flower grew sad at heart,
As one by hope forsaken;
But again she smiled, and joyous said,
Thank God! she'll soon awaken!

My dream went out—the flower was there—
The sun still brightly beaming;
But something said I had dreamt a dream,
That was not all in dreaming:

That the human soul was like that flower,
The Under-world may harden;
But, touched by Death, 'twill blossom out
In God's Eternal Garden!

O, golden days of summers dead!
My fresh young hopes awaking;
I can not feel your olden charm—
My poor sad heart is breaking!

And yet, thank God! a higher light
Unto my soul is given,
Which sheds upon my prison-gloom
A glory as of Heaven!

They come to me in solemn dreams,
The souls of those arisen;
They say my time will soon be out,
And I shall leave my prison.

The Earth is cold, the night is dark,
There is no sign of day;
I'm waiting for the Angel, Death,
To roll the stone away!

WASHINGTON, D. C., October, 1856.

THE RESURRECTION OF TRUTH.

Truth, crushed to earth, will rise again,
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies amid her worshippers.—BYATT'S POEM.

How clearly do we see the world represented in the above few lines! The great majority of men are constantly attempting to crush the truth wherever it is found gaining an ascendancy. This was done in times past, and will probably be performed by many for years to come. Yet truth can never be destroyed; a single fact can never be lost, but will in time be found out by those who seek for it, and again be presented to the world.

Although it would be naturally expected that the enlightened portion of the community would be the first to grasp new truths, we find the contrary to be the case. We find philosophers, astronomers, geologists, historians, clergymen, and in fact almost all the intellects of the present day, opposing the best demonstrated facts, and turning a deaf ear to those who strive to have them examine for themselves. The latter class especially are almost invariably opposed to the many important facts of nature which have been, and are being, discovered by those few who have dared to renounce the world and submit to the scoffs and sneers of relatives and friends, for the sake of truth and the future happiness of humanity. During the past eight or ten years, however, many have got their eyes open, and have begun to see their error, and have commenced the study of Nature; and the number is steadily increasing. The world threatens, and ministers preach against the facts and truths which this little band has discovered, and are teaching to the world; yet their numbers continue to increase. The time is past for error to reign supreme. Truth must rise and assume its proper position in the minds of men. Too many have become convinced of their past errors to allow superstition and human credulity to triumph over Truth and Right.

When that period of happiness and harmony for which so many prayers have ascended, dawn upon earth; when the glorious principles of Justice shall have been adopted by the world, and Reason is allowed to assume her proper position, then will the people of earth point to the present era as one of the greatest importance in the history of the world, while those who used their influence to break down the strong holds of ignorance and error will be considered as little below the angels.

Men will not long be led by others; they will not long be found adopting the doctrines and teachings of others without weighing them in the scale of Reason, and comparing them carefully with the teachings of the Divine volume of Nature. * * * The idea of a millennial period is no idle fancy of men; it is a fact—that period has got to come, not, however, by the miraculous power of God, but by the works of men; and the sooner we commence to work, and the harder we work, to raise men from the sloth of ignorance into which the great majority of them is fallen, the sooner will this period of happiness—this "heaven on earth"—be brought about; while the longer we neglect this duty, the longer will our prayers remain unanswered. Many, as I before remarked, have already commenced the "glorious work," but there are more of us who can do a little to aid the cause of God and man. Who will try?

ALLEGAN, Mich., October 5, 1856.

ON THE HIGHER LAW ARGUMENT.

WILMINGTON, N. C., October, 1856.

SOME writer in *Tiffany's Monthly* for September, under the caption "Higher Law," and "Despotism of Human Governments," must surely have been under the influence of the exciting sectional politics which are so fearfully agitating our country at this time, and arraying one portion of it in hostile attitude against the other. I say some writer—for if it was Mr. Tiffany who wrote the articles referred to, he surely exhibits more temper and less judgment and metaphysical skill, than is displayed in his writings generally.

As the minds of men are more rapidly enlightened by comparing their views one with another, and as the wisest of men may profit by the thoughts of the most ignorant, I shall as unhesitatingly offer my views on this subject, as if I equaled Mr. Tiffany in mental powers or skill in writing.

The mission of Spiritualism is to the individual, and not to the government. Let it do its legitimate work in the hearts of men, purifying them, as it surely will do, from low, cruel, unjust and selfish desires, and elevate them to that higher, intellectual and spiritual plane where they will not seek their advantage, at the expense of others. They will then form good governments, make good laws, and administer them justly; but the attempt at reforming the government, much less destroying it, before the individuals composing it are reformed, must, to use the mildest term, be unsuccessful; and while Spiritualism would sell its garments in the seething and filthy pools of politics, it would leave them as dark and troubled as it found them.

The writer referred to, if I comprehend him rightly, assumes that the individual has not only the right divine, but would be right in resisting an oppressive government or bad laws; and as a consequence, each individual, by the influx of divine light into his understanding, should be the sole judge when the laws were bad or the government oppressive. If such is the culminating point of his argument, as I understand it to be, then it is manifest, as no two men can be found who think exactly alike, that no form of government could be agreed upon or obeyed; and as at present a majority of mankind are under the influence of selfish and animal passions and desires, each, being a law unto himself, would do—as the Israelites did when they had no judges—"what seemed good in his own eyes"—a condition of society, if the Bible be true, that can be exceeded in the horrible only by the least developed and lowest in the scale of civilization of the human race—the Australians and cannibals of the Caribbees and South Sea Islands, where the strong prey upon the weak without restraint. It is manifest that each would seek his own gratification and personal advantage, disregarding the rights of others, and that, too, they might, and no doubt would, claim to do by the influx of divine inspiration. For it is an axiom that the mind of man can not form a conception of God beyond his mental unfoldings; and as they conceive God to be, so they will endeavor to act out their ideal of him, which will be cruel, bigoted and vindictive in proportion to the want of intellectual and spiritual development of the man. The Thugs of India are a good illustration of this position: although their occupation is murder and robbery, they will not murder or rob an individual until they receive a monition from Kali, their chief goddess, that it is right, and their duty to kill and rob such person. Then there is no longer any hesitation—they are obeying a higher law, and deciding by divine inspiration what that law is.

Now if all men, or even a majority of them, were enlightened and spiritually developed to a plane above error, and selfish passions and desires, then might they dispense with human governments and laws, looking to divine or higher law for their guidance, for they being unselfish, each would be disposed to yield more to others than they would require of them. But such is manifestly not the case; for if it were, they, being in the majority, would form good governments, make good laws, and administer them justly, and to the satisfaction perhaps even of the writer referred to in the outset of this article. But until mankind are so developed, and consequently capable of forming better laws and governments, the man who would make war on those under which he lives, would act as unwisely as the man who, being dissatisfied with the construction and arrangement of his house, should pull it down or set it on fire before he had provided a shelter to protect himself and family from the inclemency of the weather and beasts of prey. And the Spiritualist who would so undertake to elevate mankind, would act as unwisely as the man who, in climbing a ladder, would kick away the rundle on which he stood, before he secured a hold on the one above.

Such a theory of obedience to government and laws, would result in placing the ignorant above the intellectual, and the animal above the spiritual, which would be reversing the teachings of our faith.

J. M. K.

SPIRITUAL CURES—CASES.

Why not expect as wonderful cures under spiritual influence now, as eighteen centuries since? Instead of detracting from the facts of Sacred History, they confirm those facts, and fulfill the prophecy of Christ and the apostles. Instances are constantly occurring in my experience to demonstrate the glorious reality of spiritual powers able to cope with the most formidable diseases of body and mind; and in view of the gifts being manifest of late, the most sacred and solemn responsibility is enforced on the minds of those who are used as healing mediums. Thousands are looking to and through them with forlorn hopes of life and health, and to tamper with these hopes were an enormity deserving the severest reprobation. For this reason, it may be well not to exaggerate statements in regard to Spirit-cures, in a manner calculated to lead all diseased persons to suppose they can be

cured as readily as some extraordinary cases reported. Twelve years ago, in the first year of my ministry, in Canandaigua, I found myself possessed of a strange power over disease; and several instances aroused such superstition among certain orthodox lookers-on, that I was regarded in league with Beelzebub, and some ministers and official lay members of my own liberal sect, waited on me with solemn advice to desist, as I was injuring the "cause." One society in the neighborhood forbade its pastor to exchange with me. The name some of my Christian brethren then gave me, probably has never since left me. The strange gift I then wielded was an awful mystery, and weighed me down with such a load of responsibility, that I became alarmed and almost wild with wonder, so that I was compelled to bury the talent till Spiritualism brought it to light. I now understand this gift to see and feel disease, and to command it to depart by a look, a touch, or by manipulations, to be solely under the control of Spirit-intelligences acting in cooperation with the elements of nature and mind in the form.

I offer a few recent cases in illustration of this healing mediumistic power, for the encouragement of the afflicted, and in confirmation of the testimony which many others are giving in behalf of the practical benefits of Spiritualism.

While in New York, July 12th, Mr. W. H. Croston, of 339 Grand-street, called, with violent symptoms of the cholera. After fifteen minutes' manipulation, he was relieved; and several days after, he reported himself as having suffered no more from that hour. Several similar cases I have on record, with names and dates.

At the house of Mr. Munson Crook, Auburn, September 25th, Mrs. Ostrander called, with a chronic spinal disease, in great pain. She was entirely relieved in three minutes, and at the last account remained so.

At Mr. F. Goodrich's, Auburn, a lady with various chronic aches and pains, was thrown into profuse perspiration and declared herself whole within ten minutes.

At the house of Mr. Thomas Dickinson, Chittenango, September 13th, Miss B. of Lake Port, seated herself for an examination, and I had gone only about one minute, when she burst into tears, and protested the revelations were too startlingly true for her to bear more at that time.

In the same place, September 12th, Mr. Orin Richards, with an arm which had been disabled for several weeks, called on me for relief, in the afternoon. I was impressed to tell him to attend my public meeting that evening, and assured him of a cure. I called him up before the audience, and after operating on him as directed by the invisibles, in fifteen minutes I made him testify to the company, that his arm was restored.

Mr. L. Loverage, of Waterloo, came to me at F. Goodrich's, Auburn, in August, with a thumb disabled for more than three months, and after five minutes' operation, he protested in the presence of Mr. and Mrs. G., J. H. Allen, and several others that it was all right.

All these cases are peculiarly striking, though they are taken somewhat at random out of a list of about one hundred applications. In most cases of chronic disease, it should be understood, however, that the greatest benefit can not be expected from a single interview; and patients who visit healing mediums should not go always expecting instantaneous miraculous cures.

U. CLARK.

SPIRITUAL HEALING INSTITUTE, AUBURN, N. Y., October, 1856.

CLAIRVOYANCE A COMMON FACULTY.

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—In my communication to you, which appeared in the *TELEGRAPH* of September 20, I gave you my reasons for having changed my opinions from a belief in the humbuggery of clairvoyance, to a belief in its reality as a faculty common to all men. Not knowing whether you would consider my paper worthy a place in the columns of your valuable and interesting journal, and under such circumstances, thinking that it would be improper to trouble you with a long story, I did not say all that I would like to have said. In fact, when I come to look at what I *did* say, and what I *could* have said, I find that I left unsaid the most important thing connected with the matter, and that is, that this clairvoyant condition, in which I have frequently been, is produced upon me through the agency of Spirits, combined with my own fitness and earnestness to enter that state.

Such being the case, I am inclined to think that most men, if they can only get themselves into a clean state of body and a happy state of mind, and be earnest and sincere enough in their wishes to obtain a convincing test, can do so with results similar to that which I related in the aforesaid number of the *TELEGRAPH*.

Laboring under this impression, it presents itself to my mind as a thing which most men can avail themselves of, as a test. I do not believe that it is absolutely necessary for a person to believe, before he can obtain such a test. If a person be honest in his endeavors to get at the truth of this subject, no matter whether he is a believer or a disbeliever, the result, I think, will be the same. I say this from my own experience; for, at the time I first experienced inward sight, I did not know whether I actually believed or disbelieved in it. I *hoped* it was so, and I had a very strong desire to realize whether it was so or not. For weeks this desire increased. I lived, as nearly as I could, to Mr. Davis' directions, for several weeks—abstaining from all stimulating foods and drinks, taking moderate exercise, and making myself as happy in mind as I could. By these means the necessary conditions of body and mind were induced, and the result was that of having positively experienced the reality of second sight.

Six months previous to having received this striking demonstration, I had not read a single work on Spiritualism, nor did I know anything

of magnetism or clairvoyance, or anything connected with them, except the mere name. From my youth I never believed in a future existence. My first departure from that state of mind was but a few months previous to receiving, for the first time, this proof of the reality of spiritual sight; and even then I felt sometimes doubtful. But what was the result, after I had experienced this interior sight? Why, from that moment, I *knew* that I possessed a spiritual sense of seeing, and to deny it would be to deny actual experience; and knowing this, could I reasonably doubt the other senses?

To truth-seekers, whether they believe or disbelieve in a future of spiritual existence, if they are as free to receive evidence which contradicts as they are that which confirms preconceived notions, I think this spiritual sense of sight may be tested to the satisfaction of all such minds. It is this idea that has caused me to send you this paper. Having myself only recently escaped from the midnight darkness of materialism, I have not forgotten that I left many in that darkness, which, like myself, only requires to be directed to a path in which they would find just what their very natures are craving for—an assurance of future existence. I know there are many who would do much to be thoroughly satisfied in regard to this important matter; and surely, when so little is required, and that which is required being of a nature conducive to health of body and peace of mind, such will avail themselves of it.

I hope this paper may be the means of causing many to give the subject a fair trial; and that such trial will be attended with good success, I do not doubt.

Yours respectfully,

BENJAMIN WALKER.

PITTSBURG, October 5, 1856.

A SPIRIT THEORY.

S. B. BRITTAN:

Dear Sir—I send you the following portion of a theory, which purports to be spiritual, and was given through myself as medium, in connection with other writings, on the attributes of Deity as manifested in the unity of matter and mind. The subject is to be continued. Yours, &c., JAMES QUARTERMAN.

FLUSHING, September 27, 1856.

Let us view the constitution of matter philosophically, and take the earth as a basis.

1. We will take a survey of its solids, comprising the minerals, fossils, metals, crystals, including the rocks, salts, and various earths. These form the bones and muscle of our planet.

Then observe the water, which, in the form of rivers, lakes and seas, consists of three fourths of the bulk of the earth. This is of less specific gravity than the solids, and in order of creation lies above them, but, by the laws of affinity and combination, impregnates the whole solid mass.

2. Above these, rests the atmosphere that surrounds the whole surface of the earth, being of less specific gravity, but enters into both solids and liquids; so that you can find no earthly production but what contains both air and water.

3. Above these there is another element, of still less specific gravity, called electricity. This envelopes the air, the earth, and all that belongs to the solar system. It penetrates and impregnates the whole material mass, and is the cause of motion, but not of intelligence; so that you can find no substance but that contains it.

Here, then, are three great principles operating upon *dead solid matter*.

4. Above this electrical element, there is another which surrounds the whole and impregnates ALL in degree with its subtle and life-giving influence. This is the *Spirit* element. This element also impregnates all created things relating to matter, both animate and inanimate, and can not be perceived by man in his normal state. This is the *Spirit* world.

Thus you will see how Spirits can enter the earth sphere, and how they pass to and fro without being obstructed by matter, as their outward forms are composed of this element.

You see how the Spiritual world exists in the material, and that the nearer the earth the Spirits are, the more gross will be their forms; and the more distant they are, the more refined and subtle will they be.

Again: You will also perceive how, and in what manner, matter is moved by an invisible agency, as the Spirit element pervades all substances.

Also, how and in what manner the Spirit body is united to the natural body, and how and why the Spirit of man is in the spiritual world so soon after the death of the body; how mind is produced, and how it operates as an eternal, conscious, indestructible, and progressive entity.

Now, where can you find stronger evidence of the wonderful attributes of Deity than in the combination of mind, thought, and Spirit, with matter?

Two questions arise here, viz.: What is intelligence? and, What is Spirit? These we will endeavor to answer on some future occasion.

Signed on behalf of other Spirits,

I. NEWTON, H. DAVY,
B. FRANKLIN, ETC.

AN IMITATIVE DOG.—During the last winter, a gentleman in Lawrence, Mass., one morning when the snow was covered with a smooth icy crust, noticed a little dog seated on his haunches, sliding down the steep bank before his house. He supposed that he had slipped, but as soon as he reached the bottom of the hill, the dog ran up again, and assuming the same position, again slid down. He continued this sport for some time, apparently with great delight.

Interesting Miscellany.

GILBERT A'BECKETT.

THE death of a very gifted man—which we have recorded—can not be passed by in silence. Mr. A'Beckett, the son of a solicitor in extensive practice, was educated at Westminster School, and was launched at a remarkably early age into the excitement of that profession of which he became a conspicuous ornament. Gifted with a wondrous and peculiar humor, even as a boy, he started comic periodicals with his schoolfellow, Mr. Henry Mayhew, and was dealing with public reputations at an age when most youths confine their ambition to the delicacies of knocking down, or the diplomacy of peg-in-the-ring. Before he had reached man's estate, he had seen many periodicals rise and fall under the auspices of himself and his literary partner; some having obtained a temporary success, others having failed at once. But undoubtedly the great success of the two boys was *Figaro*—the journal which, it may be fairly said, prepared the public mind for the appearance of our prosperous friend *Punch*; upon which they were destined to found a lasting reputation.

The fortunes of *Punch* are patent to the world; and with them the name of Mr. A'Beckett is inseparably associated. The jovial spirit in which Mr. Danup has borne his adverse fortunes; the fun found in Blackstone; the showers of *jeu-de-mots* in the "Comic History of England;" the weekly comments of exquisite humor on passing events, in which the touch is unmistakable—and then the genial, simple spirit of the writer—these are among the claims by which the name of A'Beckett will be remembered in the history of the century. As one of the originators of that wise fun which has distinguished the periodical literature of the times, he must hold a conspicuous place; while thousands who remember sly hits and droll turns of thought, and exquisite plays upon words that bear his name as author, will also remember, as a charm, that none of them were unjust, and none of them telling by their ill nature. He was before all a just man, who never allowed his moral sense to be distorted by his wit, and who never slaughtered a name with its irresistible ridicule while he believed that name to be honorable.

Few men could have held the two opposite positions he occupied—as metropolitan magistrate and *Punch* contributor—without incurring charges of incompetency on the one hand, or snobism on the other. Mr. A'Beckett was a wise magistrate and a conscientious contributor. He buckled bravely to his magisterial duties, while he cherished an affection for the periodical in which he had won his way. It was his delight to have at least a few lines in every number of *Punch*.

Mr. A'Beckett must not be judged, however, simply as a contributor to *Punch*, and therefore as a man who never devoted himself to solid and serious work. It should be widely known that for some time his light and vigorous pen was in the service of the *Times* newspaper, and that he contributed to the leading columns of that journal some of the more remarkable articles it has put forth. Indeed, on one day, the whole of the leading columns of the *Times* were the production of the gentleman whose death we now deplore. Entrusted by the late Charles Butler with an inquiry into the iniquities practiced at the Andover Union, Mr. A'Beckett framed so masterly a report that he was at once recognized as a man of clear and sound judgment who combined with this valuable qualification the power of explaining his views in language at once brilliant and vigorous. His Andover leaders in the *Times* are articles to which reference is still constantly made. The genius with which the Andover question was treated gave Mr. A'Beckett strong claims upon the gratitude of the country, and secured for him the metropolitan magistracy, which he has held with honor and dignity during the last seven years.

An earnest, a wise, a hearty and a kindly man, has passed from among us, and we note his loss with sorrow. It is something to say that a man so largely gifted with the power to wound, leaves no scar behind him, and that all men of letters now living unite in acknowledging the ability of the writer, while his personal intimates bear witness to his goodness as a friend, and to his devotion to his domestic circle. He has left a widow, whose gifts as a musician are not unknown to the world, to deplore his sudden death, and children to bear a name upon which he has gathered many honors, against which there is not a word of reproach.—*London Daily News*.

A SMART BOY.—When Lieut. Gov. Paterson was Speaker of the Legislature, some dozen boys presented themselves for the place of messenger, as is usual at the opening of the House. He inquired their names, and into their condition, in order that he might make the proper selection. He came in the course of his examination, to a small boy, about ten years of age—a bright looking lad.

"Well, sir," said he, "what is your name?"

"John Hancock, sir," replied the boy.

"What?" said the speaker, "you are not the one that signed the Declaration of Independence, are you?"

"No, sir," replied the lad, stretching himself to his utmost proportions, "but I would, if I had been there!"

"You can be one of the messengers," said the Speaker.

"The Law of Prophecy."

Mr. correspondent, Samuel E. Massy, will find his suggestive communication under this head, in another department of the present issue. It was the intention, when the first form of the paper went to press, to offer some editorial remarks upon it, but it was afterward found that there would be neither time nor space to give it the merited attention this week, and it will therefore have to be postponed till the next issue of the *TELEGRAPH*.

W. FISHBOUGH.

WHAT WORKING MEN HAVE DONE.

BUT some may say, "Why give working people special time to think? What good use can they make of it? Let us now see what they have done. Take general literature. Look at Daniel Defoe, the author of "Robinson Crusoe," one of the greatest authors of prose fiction that ever lived; he began his life as a hosier, and was almost wholly self-taught. William Cobbett, the great master of racy saxon English, was in early life a farmer's boy, and afterward a common soldier. Isaac Walton, the pleasing biographer and "Complete Angler," was a linen-draper. Then in science: Thomas Simpson, the distinguished mathematician, wrought, for the greater part of his life, as a weaver. Captain Cook, one of the most scientific of English sailors, and a very good writer, was wholly self-taught. His father, a poor peasant, learned to read when turned of seventy, in order that he might be able to peruse his son's voyages. Arkwright, subsequently Sir Richard, the inventor of the cotton spinning machine, was a poor man, and commenced life as a barber. James Brindley, the author of the canal navigation in England, the first who tunneled great hills, and brought ships across navigable rivers on bridges, was a millwright. Herschell, subsequently Sir William, originally a musician in a Hanoverian regiment, became a skillful optician and a great astronomer. To him Campbell refers in the well-known line,

"Give to the lyre of heaven another string."

Then for the arts: Chantry was a milk and butter boy, and his first modelings were in softer material than marble. Sir Thomas Lawrence was the son of an innkeeper, and wholly self-taught. John Opie was found by Dr. Walcott working a saw-pit. William Hogarth, the greatest master of character that ever developed his ideas by means of the pencil, served his apprenticeship to an engraving silversmith, and commenced his professional career by engraving coats of arms and shop bills. Then in poetry: Gifford the first editor of the "Quarterly," began life as a poor sailor boy, and afterward served an apprenticeship to a shoemaker. Bloomfield—pardon me for calling him the English Burns—wrote his best poem, "The Farmer's Boy," while he, too, worked in a garret as a shoemaker.

"Ben John on," says Fuller, in his English Worthies, "worked for some time as a bricklayer and mason. He helped in building the new structure of Lincoln's Inn, when having a trowel in his hand, he had a book in his pocket. Shakespeare, your own Will Shakespeare, was a poor man's son; his father could not write his name, and his cross or mark still exists in the record of Stratford-on-Avon to attest the fact. The poet's own education seems to have been very limited, and tradition describes him as having lived for a time by very humble employments. Then turn we to theology, the highest range of all: the two Millers, Dr. Isaac Dean of Carlisle, and his brother Joseph, author of the well known "History of the Church," began life as weavers. Dr. Prideaux, the author of the "Connection," and Bishop of Worcester, got his education by entering Oxford a kitchen boy. John Bunyan, the greatest master of allegory, and author of the second best book in the world, was a self-taught thinker. These are some of England's best working men who have thought, and thought to some purpose. These are some of your hosiers, and linen-drappers, and millwrights, and masons, and sawyers, and shoemakers, and weavers, and barbers, and tinkers. Is England proud of them? Well she may be. Does she want more of them? She needs them all. Then let England give her working men time to think; for the man's sake, for the master's sake, for England's sake—for God's sake.—*London Lectures*.

MUSIC A STIMULANT TO MENTAL ACTION.—Alfieri, often before he wrote, prepared his mind by listening to music—"All my tragedies were sketched in my mind either in the act of hearing music or a few hours after"—a circumstance which has been recorded of many others. Lord Bacon had music played in the room adjoining his study. Milton listened to the organ for his solemn inspiration, and music was necessary to Warburton. The symphonies which awoke in the poet sublime emotions might have composed the inventive mind of the great critic in the visions of his theoretical mysteries. A celebrated French preacher, Bourdaloue, or Massillon, was once found playing on a violin, to screw his mind up to the pitch, preparatory to his sermon, which within a short time he was to preach before the Court. Curran's favorite mode of meditation was with his violin in his hand; for hours together he would forget himself, running voluntaries over the strings, while his imagination, in collecting its tones, was opening all his faculties for the coming emergency at the bar.—*D'Israeli on the Literary Character*.

IMMENSITY OF THE UNIVERSE.—By the eye of science, the Sun with all its planets will be seen sweeping toward the north pole of the heavens with a velocity which causes it to pass over a distance equal to thirty-three millions three hundred and fifty thousand miles every year. The star Alcyone will be recalled as the principal star in the group of Pleiades, now supposed to occupy the center of gravity, and to be at present the sun about which the universe of stars comprising our astral system are all revolving; the light from Alcyone requiring a period of five hundred and thirty-seven years to traverse the distance of the sun, from the central orb about which he performs his mighty revolution; and the enormous term of eighteen millions two hundred thousand years being required to be accomplished, if we may rely on the angular motion of the sun and system, as already determined, before the solar orb, with all its planets, satellites and comets will have completed one revolution round its grand center.

To be unable to put up with bad or second-rate personages which fill the world, does not betoken a very strong character; in commerce small change is as necessary as pieces of gold.

E. H. CHAPIN'S ELOQUENCE.

THE *Boston Transcript's* correspondent in this city, in a recent letter to that journal, writes as follows of Rev. E. H. Chapin, and the state of intelligence in our fashionable churches:

I perceive our favorite pulpit orator, Dr. Chapin, has been filling the aisles of some of your churches, and that the interest his preaching excited has led to comments on the average state of clerical eloquence, etc. *Appropos* to this subject, it is very remarkable how completely sects imprison, not only the sympathies, but the general knowledge of individuals, in this enlightened country. Episcopalians, for instance, in this city, call a sermon "fine," "impressive," "original," etc., which the least educated attendant on the average preaching in Boston would consider the essence of common-place. Well-read churchmen here have never seen a line of Channing, Walker, Furness, Greenwood, Bartol, Peabody, or Ware, and yet think they know what has been accomplished in America in the department of ethical philosophy and religious sentiment! The imputation of heresy seals to their vision the most finished and philosophic of didactic writings.

An old lady, well known in the fashionable world, where she affects literary proclivities, after regular attendance on the most conservative Episcopal churches of Gotham for sixty years, was induced by a friend to go and hear Dr. Chapin one Sabbath evening. The next day she sent for a venerable church warden, and confessed her spirit was sorely troubled; that for the first time in her life she had been stirred up, interested, and deeply moved by a sermon; had not slept a wink during the succeeding night; never heard anything so interesting, so true, so real; and was frightened at being thus sympathetically charmed by a heretic—what did it all mean? Her old friend shook his head and told her never to run such a risk again, for that it was the inspiration of the devil and a snare to the faithful; and the old lady did not breathe freely until she once more grasped her prayer-book and knelt on her damask cushion.

FACTS FOR THOSE WHO NEED THEM.

THE following have been handed us, and mostly came well authenticated. They are but additional evidences of that Spirit-power which has manifested itself in all ages of the world, but never perhaps so universally as at the present time:

THE ANGEL VISIT.—Some years ago, in the western part of our country, the inhabitants were collected at the building of a log house. As they were in the act of raising the uppermost log, one of the forks on which it was raised, broke, when down came the log, crushing one of the party in so shocking a manner that no one thought he could live many days. But contrary to the expectations of all, he continued to linger, but in the most exquisite anguish. One night, after his wife had gone to bed, and he lay thinking what would become of his family, turning his head to the fire, which was burning in the fire-place, he saw a man standing there, whose countenance seemed to be a compound of all that was lovely. The stranger then stepped up to the bed, and said in a sweet musical voice: "I have come to cure you of your pains." He then commenced gently rubbing his mutilated breast, and in a few minutes his pain was nearly gone. He then told him that he had many years to live yet with his family, and that he would soon get well. He then proceeded to inform him that a certain member of the Church to which he belonged, would commit some crime, which he would attempt to fasten upon one who was innocent. The invalid now thought to call the attention of his wife to the beautiful stranger; but when he had succeeded in arousing her, to his surprise he had vanished. The sick man got well in a very short time. In about three months from this, the circumstance which had been foretold in regard to the Church, took place; and by following the advice of his unknown friend, he succeeded in convicting the real culprit.

A STRANGE WARNING.—A man by the name of William Windsor, many years ago, was traveling in the State of New York, when he passed by some men who were sitting in the shadow of a wall by the road. One of them looked up as he passed along, and said, "Beware of a white horse." After that he was traveling in another town, where he saw several men sitting as before, when one of them looked up and said: "Beware of a white horse." Some time after, being in Europe, and passing along a road one day to his surprise and alarm, he saw apparently the same men sitting in a group as before. Again, as he rode along, one of them repeated the same mysterious warning. A few years afterward he fell from a white horse and was killed; but how could Spirits have foreseen that circumstance so long beforehand? This account was furnished by Deborah Congdon, the aged Friend, who told the story of the Haunted House in South Kingston.—*Christian Spiritualist*.

ALL questions relative to the conditions of the future life, must be decided in full view of the law of Progression. From this it may be inferred that while there is, indeed, a comparatively sudden transition from one degree or general stage of being to another, the degree of immediate development in the subsequent existence will necessarily correspond to the degree of development immediately preceding the exit from this world.

W. F.

THE EXECUTIVE ABILITY OF WOMEN.—According to Mr. Prescott 'Charles V. seems to have been as well read in the characters of women as of men; and, as a natural consequence, it may be added, had formed a high estimate of the capacity of the sex. In proof of which he not only repeatedly committed the government of his States to woman, but intrusted them with some of his most delicate political negotiations.'—*V. J. Messenger*.